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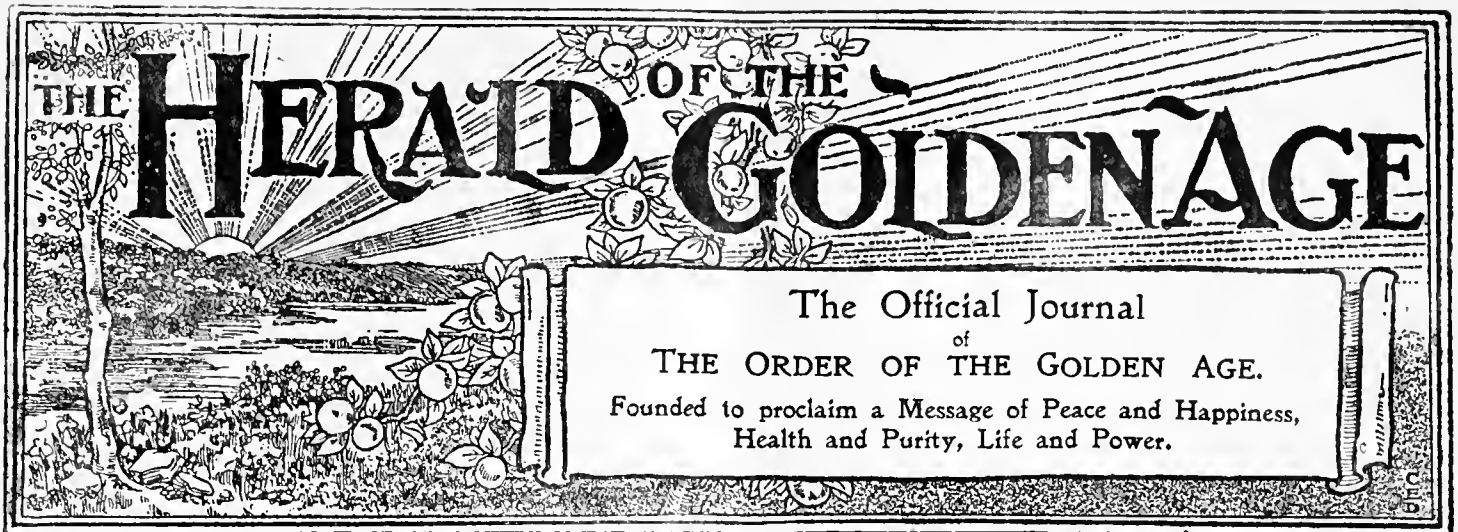
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THREEPENCE.

Towards a Wider Kinship.

Our sense of kinship with our fellow-creatures grows wider with each succeeding century, and in exact proportion to our increase of true knowledge and understanding.



It has been extended from the family to the tribe, from the tribe to the nation, from the nation to the race, and from the race to all mankind. And now it is being extended—by those who constitute the harbingers of that coming humanity that is destined to possess our planet, and whose spiritual

outlook has outgrown the petty limitations of an ancestry accustomed to regard the universe and all who dwell therein as existing merely for the gratification of the inflated egoist Man—to the sub-human inhabitants of the earth.

And in this widening of the horizon of our sympathy, and of our sense of solidarity and ethical obligation, lies the great hope that our pain-stricken world may ultimately be restored to comparative harmony and peace.

For just as our ever-growing sense of *human* brotherhood is making War more and more difficult or impossible, and wholesale commercial exploitation more hazardous and infamous, so will this growing sense of *universal* kinship bring about kinder and more just relations between man and his brethren of the animal world. And who can measure the extent and blessedness of the deliverance from tyranny and cruelty that will thus be brought to a groaning creation; or the unexplored realms of friendship that will thus be discovered and thrown open, as it were, to the public?

The degree to which the human mind is dominated by inherited false ideas is truly amazing, and one is

often led to wonder how it is that men and women who are in other respects sensible and kind, can be so utterly incapable of grasping the idea that the highly intelligent and sensitive creatures who share with us the gift of life, but whose physical form differs somewhat from our own, are, like ourselves, individual beings who are subject to joy and sorrow, pain and pleasure; and that they are entitled, in virtue of their mundane habitation, their sentience and their relationship to the same Creator, to claim the same elementary and inalienable Rights that we accede to every human being who is still low down in the scale of progressive evolution.

It is so obvious to those whose mind and brain have not been beclouded by the noxious influence of prolonged indulgence in carnal diet, that these unassertive and gentle neighbours of ours are indeed our terrestrial kindred and not mere 'things'; and that their virtues and graces make a better understanding of them, and also friendship with them, well worth cultivating. And as many indications are given us that they share all our own attributes and feelings, and are, moreover, ready to reciprocate our advances and to give us their appreciation, gratitude and service, it is indeed strange that we should fail to recognise their true status and to treat them accordingly with kindness and consideration.

Who that has enjoyed the unobtrusive and courteous companionship and loyalty of a faithful and cultured dog, has failed to compare the same with the rudeness, faithlessness, self-assertion and even animosity of certain representatives of the "genus homo"? And yet it is a fact that degenerate human beings are killing and eating these lovable creatures in the towns and cities of Germany, and are cruelly vivisectioning them by thousands in the laboratories of Europe and America with the tacit sanction of Church and State.

Who that has won the friendship and trust of a tame squirrel, and has learnt, by living in affectionate friendship with it by day and night, to appreciate its wondrous sensibility, artistic musical taste, innate refinement discernment of character, intuitive vision and practical ability in grappling with the small but difficult problems of its daily life, could fail to regard with reverent admiration such a manifestation of the Creator's thought and immanence—such a graceful incarnation of a living soul?

Yet most men and boys regard these gentle denizens of our woods and gardens as mere targets for the catapult or gun—being obsessed meanwhile with a belief in their own measureless superiority.

Who that has lived a natural and humane life for any length of time, amidst the stillness of the woods, far from the madding crowd of humankind, and amongst the haunts of God's wild children of the glade and forest, could have failed to realize the monstrous injustice and purblindness of our conventional attitude and behaviour towards these, our lesser brethren of the universal family, who, like ourselves, are climbing the common but painful path of spiritual evolution towards a resplendent future? Yet millions of us are still in the darkness of racial conceit; we forget that we also are incarnate in animal bodies; and we are unable to apprehend our true relationship to these beings who are a few degrees beneath us in the scale of progression, or our responsibility to manifest brotherly sentiment and kindness towards them.

Our Elder Brother, the Christ—who demonstrated his superiority to us by his transcendent capacity to show forth wisdom, love, gentleness and helpful service—taught us that not a sparrow falls to the ground without God's sympathetic care. Yet we acclaim our pre-eminence by robbing and killing, with callous indifference, every creature that fails to escape from our relentless hands. And our Churches and religious teachers seem to uphold us in such doings—some even affirming that we may regard these creatures whom God loves and whom the scriptures declare to be His own, as though they were "stocks or stones;" that we may use them as we will; and that we need not scruple to inflict pain upon them in order to pander to our selfishness or our lust for blood.

Truly there is need that our spiritual vision should be purified, our ethical horizon widened, and our poor shrivelled hearts enlarged, so that we may learn to deal *justly* with these our neighbours, to love Mercy, and to walk more humbly with our God. And does not our religion need also to be simplified so that we may apprehend that our obligation to practice the Golden Rule, even towards these weaker ones, is an imperative duty, and that all our theology and ceremonial performance is of but little avail if we remain heartless, rapacious and devoid of compassion?

The Simple Life.

The simplification of life is now becoming quite a common ideal, and all sorts and conditions of men are making personal experiments in search of that real type of wealth which consists not in the multitude of one's possessions, but in the fewness of one's wants.

From the King upon his throne to the artizan philosopher in his cottage, the conception of attaining health and happiness by lopping off dubious or wasteful luxuries and foods is capturing the popular imagination, and a great change for the better in our social and individual conditions is already becoming apparent.

Even our millionaires are manifesting weariness of their palatial surroundings, and we read of them relinquishing their grandeur and announcing their intention to live more simply.

But at present this conception is, by the majority, almost entirely limited to the affairs of the physical life—to food, drink, clothing, and appurtenances.

And therefore it may be well for us to remind ourselves that this process of simplification is applicable and desirable on all planes, and that corresponding benefits may be enjoyed if our mental and spiritual outlook, and even our religion, are also purged of superfluity and complexity.

For mental dyspepsia as a result of absorbing an excessive amount of indigestible or complicated mental pabulum, and spiritual plethora or paralysis as a consequence of overloading the soul with theological subtleties and needless sanctimonious obligations or restrictions, are maladies that are very much in evidence around us to-day. We are apt to "tithe mint, anise and cummin" whilst we neglect the weightier matters of the Law.

Those who come in contact with the more progressive sections of the community frequently meet with ardent people who have pursued mental abstractions to such an extent that they have become entangled in a maze of intellectual or mystical concepts and cannot see their way out again. By inordinate consumption of complex ideas concerning 'new thought,' 'occultism,' and 'psychology,' they have reached a condition of mental perplexity that is distressful, and thus they, like many of the orthodox Church and Chapel folks, stand in need of a 'simple life cure' for the soul.

One only needs to read some of the more advanced metaphysical journals and magazines in order to see how easily persons of average intellect may get beyond their depth. For while we find much that is beautiful, helpful and uplifting in many of these publications, we also meet with others that contain instruction concerning the attainment of Divinity almost "whilst you wait;" the securing of health and wealth and wisdom by mere personal affirmations and demands, or the payment of a few dollars—to say nothing of easy self-exaltation to such a condition of mental superiority that one is able to transcend all social obligations and ethical sentiment.

All these things and many more are promised to the man or woman who can say "I am" with sufficient emphasis; and such a prospect of getting to a Heavenly state with facility and dispatch proves so alluring as to be delusive to many. And thus the need becomes apparent for re-affirmation of the true 'Way' that was taught by the Christ—the simple way of love to God and one's fellow creatures, of patient and beneficent service to one's neighbour, and of daily effort to fulfil the law of kindness and to live in harmony with the Divine Will.

"So many Gods, so many Creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this sad world needs."

There can be little doubt that as the simple religion taught by Jesus becomes unearthed from the theological debris under which it has been partially buried for so many centuries, and is re-exalted in our midst (as is now beginning to take place), we shall find ourselves letting go of our superfluous creeds and dogmas, and concentrating our attention and our effort upon the two essential things: fulfilment of the Law of Love, and obedience to the Divine Will—as expressed in the Laws of Health on all planes, physical, mental, and spiritual. And if we do this we can safely leave the unessentials to those who care more for shadows than for substance.

The Exaltation of Humanness.

Very few of us realize the great significance and importance of Humane Education, or that the future welfare of our own Race is indissolubly connected with the humanization of our relations towards the weak and defenceless ones of the Earth.

Yet some of our most profound thinkers and expert students of social problems have declared that the lack of humane education is the chief cause of Crime, as it is also of Cruelty—and, one might add, of Disease as well. For a truly humane Race will refuse to eat cruelly slaughtered dead bodies, and will thus, by adopting a purer fruitarian dietary, almost entirely escape most of the dire maladies that now afflict the community—such as Dipsomania, Cancer, Appendicitis and the worst of the uric acid group of afflictions. The upliftment of humane ideals will also sap the foundations of War; and bring deliverance from torture and brutal exploitation to the countless millions of the other animal races.

Is it not therefore a blessed privilege to be able to lend the whole weight of our personal and social influence to such high endeavour? Can we serve God and our neighbour in any more practical and beneficent manner than by affirming the conviction that humanness is obligatory upon every intelligent and responsible member of the community, and disseminating hygienic truth and helpful information that will aid our contemporaries and friends to live a more humane and healthy life?

So much depends upon this work, this humanization of Christendom! Let us think about it until we are able to form some conception of its profound and urgent importance, however inadequate our present realization may be.

We may not all be able to look forward into the future years, and estimate by our prevision the full extent of the influence for weal or woe that may be exerted upon the destiny and conditions of the vast millions of human beings who are yet unborn.

Nor may we be able to measure the vast amount of pain and sorrow, both in the case of humans and sub-humans, that may be prevented in the future as a result of our humble effort. But of one thing we may rest assured—humane thought and sentiment is like leaven, and if we only spread it abroad in human hearts it will tend ultimately to transform human conditions and conduct, and bring about the condemnation and suppression of all cruelty and barbarity in civilised and Christian lands. And the dawn of the Golden Age, God's Millenium of Peace and Happiness, will thus be hastened by our influence.

Let us therefore open our lips on behalf of the dumb and the oppressed, in accordance with the Divine command, whenever we have opportunity!

Let us protest against inhumanity of every form, in the Press, on the platform, and amongst the homes of the people!

Let us also exemplify the gospel of Humaneness by our lives, and thus show that we at any rate are endeavouring to qualify ourselves, however unworthy we may be as yet, for admittance to that Heaven, the very atmosphere of which is Love, where none hurt or destroy, where fear and pain are unknown, and where all tears are wiped away.

Sidney H. Beard.

A Land of Milk and Honey.

Nature smiles in the golden sunlight—the air is light and fragrant—and the earth continues to render up to man the full fruition of his toil and labour.



Abundance of everything is there for all, though, in the cities, man continues to struggle with his fellows for the supremacy of possession, rather than to vie with them in the attainment of excellence and virtue. Presently he will learn his error and realize that "The earth is the Lord's and the fullness thereof," and that He has

provided bountifully for all His creatures.

Let us leave all thoughts, however, of Sin, Sorrow and Selfishness, and dwell for a while on our magnificent inheritance, and be filled with the spirit of thanksgiving for the blessings which are showered upon us.

How often we dwell upon our trials and troubles and so become lost in gloom and doubt, when we should be so much better occupied in looking at the brighter side of things.

Let us think of the song of the birds, the music of the stream, the glory of the woods and fields, the freedom of the boundless sea, and then thank God for having given us a place amid all these delights. And let us cultivate a fuller appreciation of them, and so learn to rejoice rather than be downcast.

The seeing eye and the understanding heart are necessary ere we can enter into harmony with Nature and her beauty. We must widen our outlook and come out of our petty cares and small motives, or the real joys of life will have little meaning for us.

"Having nothing yet possessing all things" is a phrase of profound significance, but few there are who realize its truth. Poverty is always Poverty in a worldly sense, though Spiritual Poverty is seldom alluded to or even considered a misfortune. "The earth is the Lord's and the fullness thereof," and again "The Lord is loving unto every man," and the birthright of every man is Plenty and Peace, though he is oftentimes cheated of both by his fellows.

Our Goodly Heritage. We live to-day in a land flowing with milk and honey. The earth is very fruitful, and to our little island is brought daily of the produce of the whole world in order that man may have wherewith to satisfy his needs and to spare.

Fruits, nuts, rice, corn, wine and oil in rich abundance reach our shores from far climes whose fertile valleys know the sun in all his power, and great rivers make fertile vast tracts of land, such as we at home here in England can scarce imagine.

No need is there to prey upon our sub-human companions in order to add to this glorious feast, and taint it with the stain of blood. Let us not dwell

upon this subject of death and disease for a moment, for we are considering something bright and beautiful just now and good to meditate upon.

Add to this rich store the further great blessings of health and peace, and how truly are we rich. We need to alter entirely our conception of the meaning of wealth—too long have we associated it almost entirely with goods and chattels, and above all pelf. Away once and for all with the delusion. It is not truth but a lie, and is responsible for most of the strife and discord in the world to-day. Happiness was never yet purchased by gold, nor can it be, and the strange thing is that although men admit the truth of the statement they still continue to seek their happiness in accumulating riches.

Another strange delusion is to value food in proportion to its costliness. Nothing could be more absurd—the cost has nothing whatever to do with its real worth, which is dependent solely on its nutritive value, not its flavour or scarceness. The cost is simply a matter of supply and demand, so that if potatoes were few and rare people would pay sixpence each for them, whereas we now get several pounds of them for that sum. A valuable food this and tasty, too, when baked or fried in vegetable fat, and not to be despised because inexpensive.

Bread and cheese is often regarded as poor fare, but on the contrary, provided the quality is good, a most rich and highly nutritive form of diet—richer far in body building material than the most expensive kinds of meat or poultry.

Some of the dried fruits are quite inexpensive and yet weight for weight contain treble the amount of nutriment found in flesh foods.

Rice is one of the prolific foods and is an excellent adjunct to an inexpensive dietary.

Vegetable fats are well nigh indispensable, and are now produced by the ton to meet the ever increasing demand for an article free from the taint of loathsome disease so often present in animal fats.

Instances could be multiplied to prove that the world's great storehouse of pure and natural food is packed with a rich profusion of the earth's products sufficient for man's requirements and delightful to his taste in a far greater degree than the costliest of dishes, costly as a rule because scarce or out of season and not because of any special merits.

All that is needed is a proper recognition of these facts and a knowledge of how to combine them in the daily meals, and man is truly blessed, and dwells in a land of plenty.

Too long have wrong thinking and wrong feeding gone hand in hand, and the very best and richest of foods omitted entirely from the meals or used so sparingly and infrequently as to be of little service. As an instance, fruit in its uncooked state (the best state of any) has been looked upon as an almost unnecessary adjunct to a luncheon or dinner, a sort of ornament to the table, to be toyed with but not taken seriously.

The meat fetish is of course responsible for this, and much benefit has resulted to the doctors as a result. Nuts, too, one of the greatest of foods, have by the process of false reasoning been labelled indigestible and harmful, and for years have been left severely alone. To-day they are taking their rightful

place and are recognised as one of the finest of heat and energy producers.

Pure Food and Pure Air.

Dwellers in cities must realize that what they lack most is fresh air, a food in itself of the highest quality and a purifier of the whole system as well.

Disease is caused by impure air as well as by impure food, but it is only in the cities that the supply of pure air is inadequate to the needs of men, and therefore the risks of disease are greater far than in the country. Let the town dweller get away as often as he can to the hills and valleys and the sea shore, and drink his fill of the rich pure air, knowing it to be one of the greatest of all the benefits which are his to make use of and to appreciate—let him realize that by so doing he will make his system proof against the subtle attacks of disease germs which are ever ready to assail him.

Who does not know the exhilaration and buoyancy which results from even a few hours spent in some breezy country spot—less food perhaps is taken, and yet there is a sense of well-being and fitness which is seldom felt in the cities—the pale cheek and hollow eye are quickly transformed and all feelings of heaviness and depression are thrown off. Truly the words “vis medicatrix naturæ” express a deep truth.

Our list of benefits would be incomplete indeed without some reference to sleep, that great builder and restorer of brain and nerve, the heritage alike of king and peasant, natural alike to young and old, rich and poor, ready at our bidding to soothe us into restful oblivion of all our cares—banished only by wrong living and excess, and not to be coaxed back by all the arts of medicine, for these do but provide a counterfeit which is a poor substitute for the real thing.

Who can estimate the value of a single night's untroubled sleep, and yet how seldom do we feel as grateful as we ought for so great a gift. Again the same failing—we undervalue that which costs us little or nothing, and has no equivalent in monetary value.

Truisms all these, it will be said; yes, reader, but truisms are the very things which are so often overlooked or underrated.

The Simpler Life.

Health, Peace, Simplicity, here we have the highest happiness, and all that tends away from these makes surely for sorrow and unrest. It is difficult to believe, but it is nevertheless true. Material interests make life more complex, and material joys are short lived and evanescent and do not satisfy. We must look beyond these to find contentment, and in so doing we shall discover the fact that we are far richer than we dreamed, for we live in a land flowing with milk and honey and are surrounded always by blessings which, while they cost us nothing, are of priceless worth.

If we allow Fear, Doubt and Worry to rob us of our inheritance, that is our fault, and we are the losers thereby. Truly man never *is*, but always *to be* blessed, that is the mischief, the habit of looking forward to some imagined *future* of greater prosperity, nearly always material prosperity, remember.

This habit of mind is the chasing of an elusive Will o' the Wisp which saps our energies, and by raising false hopes, plunges us often into the shadow

of disappointment. Live in the present. Rejoice *now*. Enjoy the hours as they pass and let your happiness be contagious. Cares we must have at times, and sorrows also and times of passing gloom, but dwell not upon them lest you magnify them. Be as healthy and happy and hopeful as you possibly can.

Our lives are very much what we make them by our attitude of mind, and what is reckoned a disaster by one person is but a passing difficulty to another.

The poor man may be more happy and healthy than the rich, and so the positions are reversed. Unrealized ambitions lead some to despair, while contentment and cheerfulness bring happiness to the humble. The possession of wealth may add to our happiness and our usefulness too, but can never of itself produce joy.

Our thought world is the realm of our happiness or our misery, according to the manner in which we discipline and control our minds. All the wealth of the world is ours to share. Music, art, literature, the beauty of nature, the sympathy of our fellow men, the glory of the seasons, the joys of the present and the hopes for the future, all are ours if we will but open our hearts and minds to receive them.

What a refreshing sight is the face of a happy, smiling and contented man or woman, and yet how seldom do we meet one, too often the thoughtless merriment of early youth is exchanged later on for the listless and careworn expression of the adult, and life takes on the grey aspect of mere toleration. The wine of life has lost its pungency, the attitude is one of listlessness or even boredom, and yet the change is in ourselves chiefly, and is reflected in all we see around us.

Let us learn a lesson from the skylark as he soars above our heads in the clear morning sunshine pouring out his thanksgiving song in a running stream of melody, rejoicing in the fullness of life and conscious of the beauties around him.

Let us smile and be glad and exchange the careworn expression for one of happiness; so shall we realize that contentment and joy spring from within ourselves, and that the expression of externals is but the manifestation of the inner life and consciousness, and life is for each one of us what we make it by our thoughts quite as much as our deeds, for the latter are the outcome of the former.

Let us take a delight in our work, for this too is another of our blessings, and even small duties well and faithfully performed bring contentment and peace of mind. It is a habit with some to sigh for selfish ease, but that would not be good for us and would cause us to degenerate in many ways. This is a world of active duties, and our rest is only sweet when we have earned it. The produce of the field and furrow are the reward of toil, and all that we have and all that we are must be the result of honest endeavour—Wealth which is not earned is seldom a blessing, but oftentimes a curse.

Man is destined for something higher and nobler than a struggle for material gain, legitimate as that may be up to a certain point. Nobility of character is the true riches, and the discipline of life is intended to develop the same, and in so far as we fail to grasp this truth we miss the true purpose of existence, and fret away our days in chasing shadows, complaining perhaps that we are unfortunate, failing to realize how fair a lot is ours if only we will view it rightly, failing to

see that if we are but faithful in a few things we may become rulers over many things.

Art, Music, Poetry, all would speak to us of our true mission and destiny if we would listen to their voices. They would lead us away far from the surging crowd of restless mortals, and whisper to us of our true riches, our great inheritance, our real mission in life, and our glorious future. Truly our wants are many, but our needs are few, and he who has grasped this fact never to forget it has made great progress, and is walking a path free from the shadows of illusion and the snares of Doubt—he has meat to eat which others know not of, and the spirit of Peace and Thankfulness attends his footsteps.

Consider the Lilies of the field—they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these.

Francis S. Blizard.

The Liberty of Love.

Oh could our souls but rise above the din

Of the world's discord, lose its greed of gain,
Then might we turn to the great world within

And dwell where order, peace and beauty reign.

Then should we trace in everything we see

The love that gives us whatsoe'er we need,

And feel our souls grow large in liberty—

The liberty that makes us free indeed.

The liberty of love, fraternal deep,

The conqueror of envy, fear and scorn,

The love that feels with sorrow's child to weep,

And in God's Kingdom knows no lowly born.

Then love would bring to us the fruits of peace,

The golden harvest waited for so long,

When wars and rumours of them all shall cease

And freedom be our universal song.

Ah! holy love, God speed the blessed day

When thou shalt reign o'er all the realms of Earth

And hold o'er human hearts Thy gentle sway

Till they look up and own their heavenly birth.

Belle Bush.

VIVISECTION A FALSE TRAIL.

Professor Lawson Tait, who until his death a few years ago, was probably the chief surgeon of England, believed that experimentation upon animals involving pain was, as a rule, misleading, owing to the difference in the construction of men and animals.

He said, "Some day I shall have a tombstone put over my grave and an inscription upon it. I want only one thing recorded upon it, and that is to the effect that I laboured to divert my profession from the blundering which has resulted from the performance of experiments on the sub-human groups of animal life, in the hope that they would shed light on the physiology of the human groups. Such experiments never have succeeded, and never can; and they have, as in the cases of Koch, Pasteur and Lister, not only hindered true progress, but have covered our profession with ridicule."

The Growth of Hospitals.

The number of Hospitals is being constantly added to. The addition of every new Hospital to the already existing number is deemed the highest and noblest of good works, the acme of perfection in the realm of the corporal Works of Mercy.



Hospital extension must mean, logically, one or two of three things, if not all three, (a) the rapid increase of dangerous disease; (b) the decadence of Will power; (c) the free unrestricted use of the knife.

Viewed from any one of these three standpoints, the multiplication of Hospitals is not the unmixed blessing an unthinking populace is quite willing to believe it, nor is it cause for the endless self-gratulation some insist it is.

The object of Christian Endeavour in relation to the body is not the multiplication of Hospitals but, on the other hand, the prevention of those diseases which, unhappily, necessitate their provision, and involve the burden of their support. Accident Hospitals will always be necessary, but accident is not disease.

We hear it everlastingly repeated that to Christianity is due the institution of the Hospital, an assertion which may not be quite as true as we are required to believe, but anyhow, this is not putting Christianity with its best foot forward, not representing it in its best and highest aspect,—for after every word has been spoken which can be spoken, in laudation of the Hospital, something infinitely superior confronts us—the arrest of disease and its *prevention*, with the consequent reduction in the number of infirmaries and homes for the sick.

Few hospitals is a far higher attainment for Christian civilization than *many* hospitals—if the *few* signify ‘prevention is better than cure.’

Food, drink, and vaccination (which, by the way, is not self-inflicted) constitute a trinity of disease-producers which fill the Hospitals of the country to overflowing. ‘We eat to live’ is very far from being generally true; the majority of us do nothing of the kind; we eat, though it may be we know it not and care not to know it, to destroy ourselves, for we eat we know not what, and, all too successfully, digest disease and invite the surgeon’s knife.

When will our eyes be opened to the most intimate connection between food and disease?

The flesh of animals ‘good for food’ is greedily devoured, in spite of all warnings. We eat with gusto all sorts and conditions of flesh, especially the flesh of beasts, so often disposed of by the farmer and killed by the butcher, ‘just in the nick of time.’

The Cancer and Consumption microbes, which dearly love the animals ‘good for food,’ gain through their flesh (and it may be milk) an entrance into the human body, and a right royal time these merry little fellows make out of it when ‘they enter in and dwell there.’

Cancer and Consumption are decimating our ranks, yet medical science is powerless to turn the flank of the

invisible army,—it simply stands helpless and aghast. But still the people sit down to eat and rise up—to die. Tinned messes and concoctions are almost as popular as in the time which preceded the Chicago revelations and the publication of ‘The Jungle.’

The old false eating creed, consisting of two articles of belief, and no more, is still accepted and believed in the many different ranks of English life

“What the eye doesn’t see the heart doesn’t grieve over!”

“You must eat a peck of dirt before *you die*.”

Some eat their ‘peck’ while yet young, and having attained this high distinction, pass away and are no more seen.

The ‘Cry of the Children’ has also to be reckoned with in the growth of Hospitals. Ah! ‘why does the sob of the child curse deeper than the strong man in his wrath?’ How can it fail to be ‘the deeper curse’ when these mites are the victims of preventible disease. If we enter some of our large childrens’ Hospitals, if we visit the children’s wards of our Infirmaries, do we need to enquire, ‘Why are you here in such numbers, poor little lambs?’

Do not the diseased, the disfigured, the deformed, the crippled, the anaemic, the scrofulous, speak plainer than any words; of parental neglect and excess, of dirt, of filth, of foul air, of starvation, of ‘garbage food,’ of soothing syrups, of gin, of beer, of whisky, of blows, of kicks, of violence, aye, and of things non-parental, tuberculous milk, and Vaccination, that demon inoculator of vile, dirty, and painful zymotic disease.

Parents and Vaccination bring about between them the annual slaughter of the Innocents. Hundreds of thousands of infants and little children die every year in this country who ought not to die—not in infancy, not in childhood. Zymotic disease, the varieties of which threaten to become as numerous as the flowers that bloom in the spring, is not the offspring of the weather, nor of our variable climate, no, not even of the motor dust-cloud, but of the filthy serums and inoculations which poison the blood, and of which, in late years, we have become deeply enamoured. These are among the best friends of the Hospital; they provide a constant supply of Hospital “clinical material.”

No! the Hospital as it is to-day does not stand for humaneness in its highest form. It is impossible to believe so many Hospitals are really required, or that operations with the knife are so imperative and so generally necessary to bodily salvation, to physical health and happiness.

Will power, and faith in God, are, according to the scriptures, two important factors in bodily healing, but these are laughed to scorn by the medical Priests and Levites in our ever increasing Temples of Healing, many of which have been turned into habitations of cruelty.

Of the growing abuse of Vivisection there is indisputable evidence. No less than 400 medical men now hold the Home Secretary’s license to practice vivisection, and some 50 of the Hospitals in and around London directly, or indirectly, are identified with the dishonest and infamous perversion of corporal mercy to purposes of fiendish cruelty.

Hospitals were not built and endowed to be turned into laboratories for experimenting on living animals, nor into schools of Medical Research.

Rev. A. Mitchell, M.A.

The Physical Benefits of Laughter.

IF it were generally understood how salutary the act of laughing is to the bodily health, there might be more laughter than lamentation in the world, and farcical comedies would prove more attractive to the invalid than physicians.

The old adage, "Laugh and grow fat," is founded on a sound physiological basis. It is commonly observed that fat men laugh with considerable facility. But they do not laugh because they are fat. They are fat because they laugh—the act of cachinnation having a profound influence in promoting appetite, oxidation of the blood, digestion—indeed, the entire and complex process of nutrition. Good nourishment produces the contented body, the fit temple of the contented mind, which is, we know on excellent authority, a perpetual feast.

The immediate physical results of indulgence in laughter are numerous. In the first place, the act of laughing involves the exercise of a large number of muscles, including many of those of the face, neck, chest, and abdomen, which, if they are exercised sufficiently, often become correspondingly well-developed, as do also all those glands, blood vessels, nerves, and other tissues in intimate connection with them.

The facial muscles, for example, of the man who laughs often and easily are generally developed to a degree which gives him the facial rotundity of a contented child. But laughter accomplishes much more than the production of this mere outward appearance of well-being. It has a highly beneficial influence on those two vital organs, the heart and lungs.

During what is called a "fit" of laughter, the lungs may be almost completely emptied of their contained air. Fresh air is then drawn to the fullest extent of their capacity, inflating, perhaps, those little used air cells which contained previously only stagnant air and bacilli—for in the shallow breathing we ordinarily practise comparatively large tracts of air cells are not used. During this process the general circulation is accelerated, impure air is hurried out of the system and fresh air hurried in.

The heart is also stimulated to more vigorous contraction during the active cachinnatory process. Persons who, so to speak, let themselves go, and laugh with a will, sometimes bring almost all the principal muscles of the body into play, twisting, turning, and bending themselves almost double in sheer muscular exhilaration.

A Cure for the "Blues." "Low spirits," or what is popularly termed "a fit of the blues," is a mental state often caused by a poisoning of the nervous system with one of those curious toxins which the body occasionally elaborates from the food supplied to it, and which, perhaps, a sluggish liver (whose duty it is to guard the portals of the system and prevent the entrance of hurtful matters from the alimentary canal) has allowed to pass unchallenged.

Laughter alone has been known to dissipate this kind of mental depression, by mechanically rousing the system, increasing the rate of oxidation of the blood, indirectly stimulating the organs by which such poisons are eliminated, and by its beneficial action on

the liver, arresting the absorption into the system of any more poisons.

To do this, of course, the laughter must be hearty and prolonged—of that kind evoked by the well-played farcical comedy. It is matter of common knowledge that a man laughs more heartily when in company with others than he does by himself; that is because most of our emotional states are "catching"; hence, in a theatre, an audience is easily seized with uncontrollable laughter, as it may be with uncontrollable panic. The most vigorous laughter, then, must be sought in company.

The spare, melancholy, and miserable-looking man is thin because he seldom or never gives way to healthy laughter. Mental worries, real or imaginary, will so prevent nutrition through the influence of mind on body, as to produce wasting of the muscular system and those other tissues which subserve it.

If such a man would look on the lighter side of life and laugh a little more, his appetite and digestion would improve, and he would be able to acquire that minimum amount of fat which is necessary to the well-being of the body—fat being a necessary constituent of the healthy brain and nervous system.

The laughing habit is one, therefore, that is worth cultivating. It is a matter of every-day experience that one feels the better for a good laugh; an explosion of laughter being, in truth, a nerve-storm, comparable in its effects to a thunderstorm in Nature (on a very small scale), doing good by dissipating those oppressive clouds of care which sometimes darken the mental horizon.

Progressive Thought.

THINK GOOD OF ALL.

Oh, if we could only see the good in every one as readily as we see the bad, what a good world we would be in! Why is it that we do not see the good?

There is more of good than ill in the worst person and every one wants to be good, and is hoping and striving to become perfect, no matter how far they miss the manifestation.

It is customary to report all the evil (we do not like the word evil—ignorance is what it means) one does, but if we would reverse this custom and report the good, think of the good, it would soon be so that there would be no evil to see—it would all have been swallowed up in good.

Even after one has passed through that which we denominate "death," the evil is still remembered and talked over.

We have just been reading comments on the "Death of Dowie." Dowie was denominated in them as "a vile creature" who was "unfit to live," etc. How much better it would be for the writer, the world and for Dowie, if only the good—the permanent—he did had been commented upon, for Dowie did more of good than most of us have done, even though he made mistakes. There must be great force of good in a man who could get so large and devoted a following in so short a time, and his influence upon his followers was good. So let us speak and think of the good he did—it will surely make it easier for him to overcome his failings and get wiser and better.

Lucy A. Mallory.

Humaneness Put to the Test.

The three typically brutal practices, which stand condemned owing to the inherent cruelties essentially connected with each of them, and which have survived from the savage



past into the humaner present are Vivisection, Blood-Sports, and Butchery; and the saddest of the three is Butchery.

Vivisection is the easiest of all for the lay-

man, and even more so for the lay woman, to declaim against; because it involves no personal self-denial to do this. You may continue to wear your aigrettes and attend your battues and enjoy your poor dead lamb or your mangled mother cow in a pie, and at the same time hold up to the condemnation of a righteous public the man who with much care investigates the internal mechanism of living organs with a professedly altruistic purpose.

It is the easiest path, and many there be that tread therein, without minishing by a single jot, *by their own self-sacrifice*, the sum total of creation's agonized groanings.

The members of the medical profession, on the other hand, from whom much self-sacrifice would be exacted by antagonizing the general orthodox views of their profession, are rarely willing to offer up this personal sacrifice, and therefore they remain passive supporters of Vivisection—

Not because they know much about it, or care much about it; but because active antagonism to Vivisection would entail personal self-sacrifice; and personal self-sacrifice is one of life's rarer treasures.

Blood Sports touch the habits of a larger number of people; and though the sum total of the agony connected with them is greater than that connected with Vivisection, the people who declaim against them are fewer and their voices are less loud.

More self-sacrifice is entailed to antagonize the squire and all the country gentlemen than to bait one local doctor; and, therefore, a petition for the abolition of blood sports would not receive a tithe of the supporters who would cheerfully advocate the abolition of Vivisection.

The Real Test.

But the touchstone of self is found in the greatest question of all—the perpetuation of Butchery.

The Bible may proclaim its message from the first page of the Creation, that man's food is "every herb of the field and every fruit of the tree," but the stomach of man reckes little of Holy Writ.

The wonderful vision of Isaiah may foresee the time when all sacrifices shall cease, but the maw of man still craves for the savour of roasted lambs and the flesh of bulls and of rams, and so with a changed and lowered object, the holocaust goes on.

St. Paul may proclaim that he would not eat flesh so long as the world endured if he made his brother to offend thereby; and yet Christian Missions are failures

in India, and the failure is not wholly unconnected with the stomach servitude of flesh-eating missionaries.

The Book of the Revelation may close the sacred record with a reiteration of the opening chapter of the Genesis, and may point out that man's food in the home of painlessness shall be fruits, and yet again all manner of fruits; but the devout aspirant for the joys of this home for himself is preparing for it by a persistent eating of animals' bodies, obtained by a great sum of terrible pain for them here.

The whole crux lies in the sacred beauty of self-sacrifice.

I may scream myself hoarse in my diatribes against the "diabolical practices" of vivisection, but what avails all my volubility if it is not based upon that smallest amount of real sympathy with a suffering creation which is entailed in giving up my own pet chop and rasher—with all the dreadful sorrows of the shambles which precede its appearance on my plate?

Pain and death are at present the common lot of all men and all animals; but that in itself is no reason why I should inflict either pain or death upon my weaker fellow men or fellow animals, for my own pleasure or my own luxury or for my own appetite.

From the land of the blood-red tooth and the gory talon we have come; but our faces are set towards that country wherein "there shall be no more pain," and we are the road-makers and pioneers for the army of the blessed, remembering that

"New occasions teach new duties,
Time makes ancient good uncouth,
They must onward, upward, ever,
Who would keep abreast of truth."

Cultivate the Angel Side.

There is no doubt about it, hide it as one may, there is something in the very idea of eating a dead body which is repulsive to the artistic man and woman, and which is attractive to the hyena and the tiger.

The poet who recognized that there was a tiger side to man, recognized, too, that it was the lower and the evanescent and the transitional, and that there was also the angel strain in the human race, and that this is the higher and the progressive and the permanent. The tendency of an advancing evolution is to war out the ferocity of the tiger and the vacuous imitateness of the ape, and let the grace of the angel live.

We are, therefore, perforce driven to face the problem of evolution in dietary, and to ask ourselves in what direction and on what lines this evolution tends. To me the development of humaneness and æsthetics necessarily makes for an increasing bias towards a humane and æsthetic dietary.

Whether we search in the majestic language of the prophets, or in the sweet melodies of great poets, or in the weighty thoughts of meditating philosophers, or in the fairy visions of romancers, or whether we turn to the brush pictures of inspired painters, or to the imperishable mementoes of sculptors' dreams, we find that the aspiration of the upward-gazing man is towards the simpler life in food, and towards a bloodless, guiltless feast, and towards the products of the orchard and the harvest field, and the vineyard and the olive-yard, and away from the shambles and the stockyards and the gore-stained slaughter-dens.

My opinion, after a quarter of a century's study of diet, is that the future lies with the fruitarian, and that the practice of flesh-eating will become more and more relegated to the lower classes and to the unimaginative-minded.

Upon us all, therefore, there falls the great duty of working for the fulfilment of our ideal.

To-day is the appointed day and now is the psychical moment when life's issues are decided. Will you now and at once pledge yourself toward the higher pathway and decide that from henceforth no cruelties shall dog your footsteps and no agonies pollute your life?

"From to-day," will you say, "I will not eat flesh for the sake of my suffering fellow creatures. From to-day I will not join in the crowd of sport butchers for the sake of my suffering fellow creatures. From to-day I will use no drug obtained by vivisection, nor will I support vivisection by act or word for the sake of my suffering fellow creatures?"

And from to-day your life shall be greatly blessed!

Josiah Oldfield, D.C.L., M.A., M.R.C.S.



What Have We Done To-day?

We shall do so much in the years to come ;

But what have we done to-day ?

We shall give our gold in a princely sum ;

But what did we give to-day ?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear ;

We shall speak the words of love and cheer ;

But what did we speak to-day ?

We shall be so kind in the afterwhile ;

But what have we been to-day ?

We shall bring each lonely life a smile ;

But what have we brought to-day ?

We shall give to Truth a grander birth,

And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth ;

But whom have we fed to-day ?

We shall reap such joys in the by-and-bye ;

But what have we sown to-day ?

We shall build us mansions in the sky ;

But what have we built to-day ?

'Tis sweet in idle dreams to bask,

But here and now do we our task ?

Yes, this is the thing our souls must ask,

"What have we done to-day ?"

Nixon Waterman.



GLIMPSES OF TRUTH.

Love satisfies every demand.

The world improves to the extent that the individual improves.

If we would only regard other people's weaknesses as we do our own, no one would "cast the stone."

If things are wrong and you get upset instead of helping to put them right, it is because you are out of harmony. The harmonious man bends his energies to straighten crooked places.

Interesting Facts.

On June 23rd Mr. George Olley (the famous Vegetarian Cyclist) accomplished the formidable task of breaking the 1,000 mile unpaced Road Record. He lowered it by 8 hours 57 minutes; having ridden the distance against strong winds and in spite of two punctures in 4 days, 9 hours, 3 minutes, and finished the ride in splendid condition and without any sign of fatigue.

Mr. Olley is credited with having broken more Records than any other Cyclist.

Mr. Labhshankar Laxmidas, a Member of the O.G.A.

Council, is visiting England in order to further the interests of Humane Education and to promote the establishment of Fruitarian Hospitals in India. He is a high caste Brahmin and has great influence with native leaders of thought.

On June 29th he gave an address at a garden party, held at the Lady Margaret Hospital, Bromley, and on July 9th he is announced to speak at a meeting of the Humanitarian League, at the Eustace Miles Restaurant, Chandos Street, London.

A Food Reform Society has been established at Scarborough, under the title of the Scarborough Fruitarian Society. The opening lecture was given by Mr. Herbert Turner, Sherwood Street, Scarborough, to whom offers of local co-operation by our friends should be sent.

Our most recent Royal guest, Prince Fushimi, of Japan, was catered for during his stay in England as a strict vegetarian.

A simple Life Hotel has been opened at the Garden City, Letchworth, and fruitarian diet and nut butters are prominent items on the programme.

The tallest women in the world, Marie Fassnauer, who is 8ft. in height, and weighs 27 stone, lives on a diet of fruit, cereals and dairy produce.

On April 8th, Mr. Lupton asked the Hon. Member for Mid-Derbyshire, as Chairman of the Kitchen Committee, if he buys 'vaccinated veal' for the House of Commons, and if not, would he endeavour to purchase some if the price was moderate. Sir J. Jacoby (Mid-Derbyshire) is reported to have replied:—

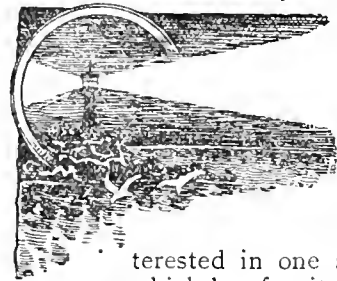
"No vaccinated veal is supplied to the House of Commons. I am informed that vaccinated veal is very dark in colour, and on being cooked turns quite black. I must decline to comply with the Hon. Member's request."

Dr. Stenson Hooker announces that a Nature Cure Institute, on fruitarian lines, will soon be opened at Bournemouth, and Dr. Norton has established one at The Cliffs Health Resort, Folkestone.

A Vegetarian Restaurant is established at the Irish Exhibition (opposite the Machinery Hall), and is doing good educative work. Mr. William Harrison and Mr. Albert Broadbent are superintending the arrangements most excellently, and many converts will be won by this effort which is being jointly made by the Vegetarian Society, Manchester, and the Irish Vegetarian Union.

Editorial Notes.

The Food Reform Movement continues to make progress in the most encouraging manner. Not only are our large daily newspapers



now frequently printing illustrative articles upon the subject, and making sympathetic reference to it, but even our novelists are extolling the simple, hygienic and humane life; and many of our most prominent public men seem to be getting in-

terested in one aspect or other of the Cause which has for its object the betterment of the physical and moral conditions of society and the humanisation of our national thought and sentiment.

* * *

The Bread and Food Reform League.

A significant illustration of the above facts is the energetic propaganda that is being waged by the Bread and Food Reform League, a Society which includes amongst its Patrons, Presidents, and Committee a large number of the nobility as well as men of eminence in the medical world and in the realm of Politics.

This organization is more immediately concerned with our national deterioration resulting from the inadequate or improper feeding of the children of the poor, and a vigorous effort is being put forth to seriously awaken public attention in connection with this matter and to bring about the adoption of drastic and remedial measures. A circular recently issued contains the following statement:—

"Statistics show that 120,000 children die every year under twelve months of age, whilst thousands more live on in misery and pain, owing to parental ignorance about the laws of hygiene and diet.

As ignorance about food tends directly and indirectly to produce Infantile Mortality and Physical Degeneration, the Council have decided to organise an Educational Health and Food Campaign, to spread scientific information on this important question. The subject was mentioned at the National Conference on Infantile Mortality, and a resolution in support of it was adopted unanimously at the last Congress of the Royal Institute of Public Health.

The Council are organising a Petition to Municipal Authorities, Societies, and individuals interested in ameliorating the condition of the people, directing attention to the fact that much distress would be lessened by a knowledge of foods which nourish completely at the least cost. Their value is shown by Dr. R. Hutchison's statement that 1 lb. of the important body-building food protein can be obtained from peas for 7d., from oatmeal for 7½d., whilst if derived from beef it will cost 2/8.

This Petition has been signed by eminent medical men, and has been brought under the notice of Scientific, Philanthropic, Temperance and Working Men's Societies, who are asking their members to co-operate in this work.

The Bread and Food Reform League encourages the general production of cheap, healthy, nourishing foods, such as cooked oatmeal, lentils, etc., and rice left unpolished, as consumed in India and Japan, instead of being whitened as it is for England."

The Lord Mayor presided at a meeting of the League, held at the Mansion House, on June 26th, and amongst those who supported him were Sir James Crichton Browne, Sir William Ramsay, Sir Walter Morgan, Rev. Prebendary Carlile, Sir John Jardine, and Delegates from various Societies.

All patriotic philanthropists and food reformers will gladly welcome this new force that is put into the field and will wish great success to the efforts of the League, the Hon. Secretary of which (Miss May Yates) was a Member of our Order at its foundation.

The Central News has proclaimed the fact that "it is no longer a secret that the Pope—a Vegetarian. Pope has become a vegetarian," and that since last January, when he adopted a bloodless diet, he has had no attack from his old enemy the gout.

It is a noteworthy coincidence that a copy of this Journal (the issue containing our Ethical Challenge to the Christian Ministry concerning the morality of needless butchery for food) was sent to His Holiness early in January, with a personal letter inviting him, most respectfully, but yet most earnestly, to give the matter his most serious consideration; but I do not yet know if his resolve to live henceforth on a humane and hygienic dietary was the result of a perusal of the forcible arguments that were thus presented to him. But whether this was so or not, I am sure that all our Members and Friends will rejoice with me that our Movement has been strengthened and endorsed by this significant act on the part of the supreme Pontiff of the Catholic Church.

Letters have been sent from our Headquarters to the chief Catholic journals, inviting the faithful to follow the beneficent example thus set by the Holy Father, and calling attention to the fact that many of the Apostles, the Early Fathers, and the Christians of the first and second centuries also exalted the principle of Humaneness, and the advantage of this more excellent way of living, by their teaching and practice.

Let me urge our workers in every land, and especially those who happen to be members of the Roman Catholic Church, to make known—in the Press, amongst the Clergy, and also to all sections of the Church—this important decision on the part of His Holiness.

* * *

Some interesting experiments made by Professor Elmer Gates, at Washington, illustrate the manner in which the human body can be poisoned by anger, jealousy, grief, anxiety, etc. By means of chemical reagents it was found that different secretions were obtainable from these various emotions. For instance, Anger produced a brown sediment which when administered to other men or animals produced nervous excitability. But in the case of jealousy the secretions generated were so poisonous that when injected into the veins of a guinea-pig it died in a few minutes.

Professor Gates affirms that hate produces the worst poison of all, and that the products of one hour of intense hatred would be sufficient to cause the death of about fourscore persons.

These facts are worthy of our consideration and suggest many significant thoughts.

* * *

Fleshless Food and Endurance.

Two interesting series of experiments have recently been made in order to test by scientific methods of measurement the comparative endurance of abstainers from flesh-food and those who live on the ordinary mixed diet.

Professor Irving Fisher, at Yale University, by a series of tests extending over a period of two years with forty-nine persons, found that the non-flesh eaters have far more endurance than those accustomed to the ordinary diet. The test included keeping the arms extended as long as possible, deep knee-bending, and also leg-raising, the subject lying on his back.

In the arm holding contest the flesh-abstainers showed superiority. The *maximum* limit of the flesh-eaters (22 minutes) was barely more than *half the average* of the abstainers, one of whom held out for 160 minutes, another for 176, and yet another for 200 minutes.

Only 2 of the 15 flesh-eaters succeeded in holding their arms out over a quarter of an hour, while 22 of the 32 of the other class surpassed that limit.

None of the flesh-eaters reached half-an-hour, but 15 of the 32 abstainers exceeded that limit. Nine of them exceeded an hour; 4, two hours; and 1, three hours.

In respect to deep knee bending, only 1 of the 9 flesh-lovers reached a 1,000, as against 6 of the 22 abstainers. None of the former surpassed 2,000, as against 2 of the latter.

The average records for each of the three classes were as follows:—

Arm holding athletic flesh-eaters, 10 minutes; athletic flesh-abstainers, 39 minutes; sedentary abstainers, 64 minutes.

Deep knee bending—Athletic flesh-eaters, 383 times; athletic flesh-abstainers, 927 times; and sedentary flesh-abstainers, 535 times.

Professor Fisher shows why these differences could not be due to exercise, sleep or leisure on the part of the abstainers, physique or fresh air. He concludes, therefore, that the difference in endurance must be due to the Diet.

Of the subjects selected to represent the abstainers from flesh (members of the Staff of the Battle Creek Sanatorium) all except one had abstained totally for 2 years, all the others from 4 to 20 years, and five had never eaten flesh at all.

The experiments at the University of Brussels with students of both sexes showed that with the vegetarians there was an average of fifty per cent superiority of endurance and labour capacity; and more remarkable still it was found by means of the dynamograph that the period necessary to recover from fatigue was about one fifth in the case of the vegetarians of that required by those on a mixed diet.

The spirometer and the psychometer also revealed the facts that the breathing capacity and the quickness of nervous reaction on the part of the vegetarians was slightly superior to that of the flesh-eaters.

* * *

The Bournemouth May Meetings.

The May Meetings of the Vegetarian Society at Bournemouth were most successful and were remarkable for the earnestness and enthusiasm of the speakers.

The first public meeting was presided over by the Mayor of Bournemouth, who graciously welcomed the Vegetarian Society to the beautiful town. The speakers were Rev. Professor Mayor, Rev. James C. Street, Dr. Macgregor Reid, Dr. Stenson Hooker, Messrs. C. W. Forward and William Harrison, Dr. A. B. Olsen and Dr. Charles Sheldon (author of "In His Steps.")

Mr. Street moved all hearers by his eloquent presentation of the ethical and humane aspects of the Cause, and he was well supported by the representatives of the Medical Profession.

Dr. Hooker said:

We can boom the Vegetarian Movement because it is going to move the world, there is no shadow of doubt. We are not going to be satisfied with flesh-eating and its attendant carnage and slaughter of the innocents. We are going forward, and shall not be worthy if we do not go forward.

I believe that the diet of the future will be a vegetarian diet. Regarding the subject merely from a national economic point of view, if a vegetarian diet became general half of the money expended upon public institutions could be saved. In asylums, reformatories, prisons, workhouses, and, I am sorry to say, hospitals, the diet is scientifically, morally, ethically, and religiously wrong. A pound of American cheese costing 6d. contains the same amount of proteids, salts and other nourishing properties as a piece of beef-steak costing 2s.

I have found salvation in the reformed diet: it has been a tremendous regeneration for me, and a tremendous renovation in every possible way—(applause). I would not go back to the flesh-pots of Egypt on any consideration whatever—(applause). I am much lighter and capable of doing immensely more work, physically and mentally, than I could twenty years ago. I long for the day when all will adopt a simple diet; when instead of by meat-eating gorging their blood vessels with inflammatory products which destroy the nerve tissues, they will take plenty of the fruits of the earth—nuts and fresh vegetables—and thus be enabled to live longer and do much more useful and better work—(applause).

* * *

The second Meeting was presided over by Dr. P. W. G. Nunn (Medical Officer of Health) who said:

"My sympathies are decidedly in the direction of Vegetarianism, and I have been a vegetarian for some years. I am interested not only in the Health Movement for the town of Bournemouth, but also in the Health question as affecting the whole world, and in my opinion there is nothing that will tend to help the health of humanity more than a reformation in diet.

"The carnivorous habit of humanity is a bad habit, contrary to true health. The time will come, I believe, when it will be discreditable to be ill at all, and there is no more potential agent in that direction than Vegetarianism. We must not expect to attain our ideals all at once. Everything has to go through its proper evolutionary period, but some day all our cherished ideals will inevitably be realized."

Dr. Macgregor Reid spoke as follows:

"I am pleased to work with so many men and women whose hearts are joined to such a grand Cause as that of simple living. We are the evangelists not of a *new* Movement—it is as old as the hills—it is the old pathological Movement which so influenced ancient Greece, and which revolutionised Rome and made it a great empire, because the best spirits of Rome were those who were influenced by the teachings of Pythagoras. There is nothing new under the sun; good old ideals, good old aims, good old truths, preached in the good old way.

"I believe the day is coming when medical men will have to change their *modus operandi*. In recent years there has been no advancement in the field of medicine outside surgery. The majority of the doctors are stupid, simply because they do not want to learn. The great mass of them seek to get through their period of cram in order to become practitioners, and having killed a few and acquired a practice, they are so run off their feet that they have no time to give attention to even their own dietary.

"I believe that the time will come when a doctor will be a health adviser, and according to his ability so people will gather around him; and in sickness or in health he will be paid whether his services are required or not. The duty of the medical man in the future will be to lead the people to prevent disease. The dogmas of curing by present-day practices will have to be swept away."

An address by Alderman Carter (Sheriff of Poole), entitled: "The Flowing Tide," is printed in another column, and its tone, combined with the success that attended these gatherings, shows that the cause is making great headway in Bournemouth, as elsewhere. Our devoted comrades, Mr. and Mrs. J. K. Hume, whose comfortable Private Hotel, "Loughtonhurst," is so well-known and so much appreciated by food-reformers, rendered invaluable service and help on this occasion (as they did when I visited the town three years ago to give some addresses).

* * *

Reformed Diet in Prisons. Sir Robert Anderson, formerly head of the Criminal Investigation Department, Scotland Yard, at the annual meeting of Mrs. Meredith's Prison Mission held at Exeter Hall, endorsed a Resolution to the effect that dipso-maniacs would be benefited if a vegetarian diet were

supplied to them whilst in prison—a plan that has been found to be most successful in the Inebriate Homes of the Salvation Army. The resolution, which was carried, read:—

"That this meeting is sympathetic towards the efforts now being made to benefit criminals while in prison, and would venture to suggest that the frequent 'short convictions' of women for drinking and other cases would be in a great measure remedied if the diet while in prison were largely vegetarian, and if after seven or eight convictions for drinking they were imprisoned for a period of years as being disqualified for liberty."

"Being only a lawyer and a policeman," said the aged Sir Robert, "and not a physician, I am not in a position to give an authoritative statement as to how far diet would affect the tendency to drink, and I will, therefore, move the resolution with that reservation. It is my belief, however, that the proposal is entirely sound. If some of the women who come under the care of the mission, instead of being fed on decaying corpses, as the vegetarians say—(laughter)—though that is a very nasty term for sirloin of beef—(renewed laughter)—were given a diet of plenty of fruit and vegetables, I feel you would find they would not want so much wine and beer to drink." (Hear, hear.)

* * *

Our Annual Blood Tribute. During the year 1906, 561,215 live cattle were imported into Great Britain and 103,359 sheep. The meat importations amounted to 619,262,448 lbs. of beef, 457,933,168 lbs. of mutton and 55,123,152 lbs. of pork.

From these figures one can form some conception of the vast aggregate of suffering needlessly inflicted in cattle ships, cattle trains, and slaughter houses in order that the public may be supplied with an unnatural, unnecessary, and injurious type of food. But mere figures suggest but a feeble idea of the tragic and pitiful scenes enacted in connection with this annual holocaust of sentient beings that are immolated on the altar of degenerate appetite. And even these statistics relate to one Christian Country alone. But they are calculated to make us realize the magnitude of the evil we are seeking to remove, the stupendous nature of the Wrong we are striving to redress, and the vast extent of the sum total of pain we are working to prevent, by our endeavour to arouse the dormant conscience of Christendom concerning this matter of Carnal diet.

Let us also remember that a large percentage of these poor animal bodies were diseased when they succumbed to the axe and knife, and reflect upon the vast amount of human pain, sin, and sorrow, that was caused, directly or indirectly, by the consumption of these butchered corpses. For we shall then feel more convinced than ever, that in working to promote the general adoption of a humane and pure dietary we are serving our fellow-creatures, both human and sub-human, in a most practical and beneficent manner.

* * *

An Alarming Admission. At the second sitting of the International Meat Trade Congress held at Hamburg, on June 12th, a most alarming admission was made by Mr. Robert Brechin, a Delegate who read a paper on the Meat Trade of Great Britain.

After mentioning the many contagious diseases from which our cattle suffer—such as pleuro-pneumonia, cattle-plague, foot-and-mouth disease, anthrax, sheep scab, and swine fever, he continued as follows:—

"Another disease not yet designated as contagious caused more annoyance and greater loss day by day and year by year to fleshers in this country than all the scheduled diseases combined—namely, *Tuberculosis* in cattle and swine.

It was a serious fact that in too many cases even the most valuable breeding herds were not wholly free from the scourge, and in no one county of Great Britain and Ireland were the more common herds altogether free from this pernicious pest. Yet tuberculosis was officially looked upon as a non-contagious disease. One was sometimes almost constrained to ask *the reason why*. The answer was fairly *obvious*. Place tuberculosis in the list of contagious diseases, and, as a natural and logical consequence, compulsory slaughter must come into operation in countless herds, *and that would mean, as near as may be, the extermination of the cattle of the United Kingdom as a whole*—a most effective remedy for the prevention of disease."

Thus we have the fact openly admitted by our National Delegate to this Congress—an expert in the Meat Trade—that if the consumptive cattle of Great Britain are to be removed, the process means practical extermination of our herds. And the plain inference is that the public of this country are eating consumptive dead bodies all the time.

Need we wonder that upwards of 200,000 persons in Great Britain are dying of this malady? And is it not surprising that as a nation we have not sufficient common-sense to strike at the root cause of this prevalent affliction instead of merely palliating the symptoms by establishing 'Open-air Sanatoria,' in which the victims of this disease may meet their pitiable doom?

* * *

The Compensation Problem.

Mr. Brechin recommended compulsory inspection of cattle, and compensation paid from the National Exchequer for all condemned animals, as a remedy. This plan might certainly suit the interests of the Meat Trade, and facilitate the process of "extermination," but it would be manifestly unfair to the non-carnivorous section of the public.

Those who persist in eating flesh ought to pay for the "wasters," and to meet the expense of providing themselves with non-tuberculous meat. The price of butchers' food would certainly be raised, but it is only right that consumers of "luxuries" should pay for them out of their own pockets.

Let me invite all Food-Reformers to watch this subject, and to unite, if necessary, in making public and parliamentary protest against any unjust taxation of the more hygienic section of the community for the benefit of those who perpetuate customs that are dangerous to the public health and discordant with culture, refined sentiment, and humaneness.

* * *

New Aids to Fruitarian Dietary.

During the past quarter many new dietetic specialities have been sent me for inspection and trial. Mr. R. Winter (City Arcade, Birmingham,) is manufacturing nut-butters that are as near perfection in flavour and quality as one could desire. Cashew, Table Cream, Almond, and Walnut are the varieties made, the prices vary from 10d. to 1/5 per lb., and the first two should certainly be tasted by every food-reformer. A new Nut-butter (for cooking) makes splendid pastry which does not soon turn moist or tough with keeping. Many excellent brown biscuits are also being made ('crack-wheat,' 'almond crisps,'—and bran-wheat' for diabetic persons, etc.); and pure chocolates that are filled with nuts or nut creams. The best of this latter type of delicacy is Nut-choc, made in tablets of very fine grade chocolate and filled with Cashew nut. As a nourishing sweetmeat it is simply delicious, and I would advise our readers to send for a price list of

these toothsome inventions. A savoury product called 'Nuxo' (for making gravies, soups, etc.) is also worthy of mention. It contains 95 per cent. of nutriment and is made from nuts.

For sedentary or bilious persons, Mr. C. Cuncliffe (59, Market Street, Bacup), provides Dandelion Coffee at two shillings a pound.

"Cream-o-nuts" is now being made (by Messrs. Savage and Sons) with raisins or currants added instead of sugar if so desired. This fruitarian delicacy is thus made to contain over 90 per cent. of pure and easily digestible nutriment, viz.: Proteid 21 per cent., Nut Oil 56 per cent., grape sugar and starch 15 per cent., and Mineral Salt 3 per cent., and it will prove most useful and palatable for travellers and 'simple-life' folks.

The Pitman Health Food Co. have produced a combined distilling apparatus and steam cooker at a price that is within the reach of almost everyone; viz. 13/6 carriage paid. To those who cannot get pure soft water, or who are afflicted with uric acid troubles, this apparatus will prove most acceptable, as it is simple, cheap, strong and efficient.

* * *

Robert Blatchford's Testimony. A Noteworthy Testimony to the advantage of Reformed Diet was printed by the Editor of the *Clarion* (also author of "Merrie England") in that journal on May 10th. As Mr. Blatchford is so well known to, and respected by, the working men of this and other countries, his words ought to carry great influence with them and I invite our comrades to make his testimony as widely known as possible. It contained the following statements:—

"I was astonished to find how soon I lost the desire for flesh food. Nay, not only lost the desire, but grew to loathe the idea. So far was I from yearning for a 'good beef steak' when the cold weather set in, that the winter found me unable to sit at a table where cooked meat was served. Six months after I had abandoned meat eating, I could not bear to be in a restaurant where meat was served. I conquered that repugnance somewhat, but I still shudder at the smell of beef or mutton. Which, considering that I had eaten meat for half-a-century, is very curious: but I am stating facts as they are. A good steak! I shall never want another good steak.

My health has certainly been better—much better. And I have to score up one big red mark to the vegetarians: I have never had the lumbago since I gave up meat. The lumbago was with me becoming chronic. I was never secure from it. I dared not stoop quickly. If I wanted to stop a cricket ball, or put on a sock, I went down cautiously. And I always wore a belt. Now I never think about the lumbago. I bend at my ease. And I gave up my belt in the cold of last November, and never missed it.

These are facts. I express no opinions, and formulate no theories. I was 34 when I gave up eating meat. Such a change might be bad for some men of my age. I don't know whether it would be good or bad for a young man. All I can say is that I have had better health since I turned vegetarian, and that nothing could induce me to return to a meat diet.

Now, I thought myself that I should have some trouble at first. I thought I should find a vegetable diet unsatisfactory, and that I should want meat. But I can only say that I never once missed meat, that I never regretted it and that I found no difficulty at all about adapting myself to the change.

Of course, it was not for health, nor for pleasure that I changed my diet. It was out of mercy to the animals. And now when I see the poor cattle cooped up on the railway, or the sheep going wearily to the shambles, it rejoices me to think that their blood is not on my soul.

Let it be remembered, though, that I was not a young man, nor a man indulging in violent exercise, nor doing laborious work. Also it is true that I never was given to the pleasures of the table, and generally regarded eating as an unpleasant necessity.

Enough said. I write to encourage our vegetarian friends and to give my evidence for what it is worth. So far as I am concerned Vegetarianism is an undoubted and an unqualified success."

A Public Object Lesson.

A most successful Dinner in connection with the Health League of Bournemouth was given in the Emerson Hall by the invitation of Mr. and Mrs. William Carter, several Aldermen and Doctors being present. It illustrated the steady growth of the Food Reform Movement, for the speeches delivered on the occasion were encouraging to all who have the Cause at heart. A brief report in the *Bournemouth Guardian* mentions that:—

"The Sheriff, who is president of the local Health League, after welcoming the guests, argued that both on the economical and health grounds a vegetarian diet was far more preferable, whilst what appealed to them a great deal was the humanitarian point of view. The cruelty inflicted on animals shipped to this country and in the slaughterhouses was abominable. The vegetarians had ample justification for the declaration that both for mental work and manual labour greater strength was built up on a vegetarian diet, and it was a startling fact that the number of doctors were greater in proportion in different countries to the quantity of meat consumed per head. (Laughter and hear, hear.)

Dr. Crespi dilated on the ailments arising from eating of meat and the consumption of alcohol, and said that there was far more nutriment in beans, etc., than in many pounds of meat. In short, a simple, natural, healthy diet was far superior from every point of view. (Hear, hear.)

Dr. Nunn spoke of the necessity of first having an ideal set before them. In his opinion there was no greater stumbling-block to the advance of humanity than the eating of carnivorous foods and the drinking of alcoholic liquors. (Applause.) To assist them in the development of the compassionate, the noble and the lofty he thought vegetarianism was an important factor."

* * *

Our Propaganda Fund.

The following donations and subscriptions towards the maintenance of the work, and the gratuitous circulation of the literature of The Order have been received since our last issue. To all these Friends of our Movement the thanks of the President and Council are heartily tendered.

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Simplicity in Diet.



he advocate of a humane and natural system of diet from which all animal flesh is excluded has to answer many remarkable objections raised by flesh-eaters against the practical adoption of the great moral truths for which he stands. For every genuine Reformation, in addition to undergoing its baptism of fire, is always liable to much misrepresentation at the hands of carping querists with a genius for triviality, and Food Reform has been no exception to this rule. But although every conceivable argument has been advanced against it, the broad ethical principles upon which it is based have never been overthrown, nor can they ever be controverted while man shall yet retain within his breast a spark of manhood. Perhaps there is only one redoubtable reason urged by the flesh-eater in support of his practice to which an adequate reply is difficult, and it is this:—"I eat flesh, and shall go on eating flesh, because I like it."

But there are some objections brought forward against practical Vegetarianism which have an element of plausibility about them, and of these there are two, frequently insisted on by a large class of people, with which it is proposed to deal here. The class of objectors referred to are those whose income is just enough to maintain them in the necessities and a few of the small comforts of life, who have to prepare their food with their own hands before they can eat it, and who are unable or unwilling to spend much time in cooking their food. The objections are that a diet minus animal flesh is more expensive than a diet into which such flesh enters, and that a greater expenditure of time and trouble is involved in living on the former diet than on the latter.

Now the only convincing answer to these arguments must be in the nature of a practical demonstration of their fallacy; and as my wife and I belong to the class above mentioned and have had to face and overcome these same objections, I purpose, if the reader will pardon the inevitable frequency of the personal pronoun, to give an account of our experiences and experiments, in the hope that it may help others who are in like circumstances, but who have not yet harmonised their diet with the laws of God and the promptings of purity and justice.

For us, then, the adoption of a non-flesh diet would have been very difficult if it had meant an increase in expenditure of either time or money, and on thinking it over we came to the conclusion that a diet consisting as far as possible of uncooked foods was desirable. Apart from domestic considerations, uncooked foods possess three great advantages over hot or cooked dishes; first, they do not burn up or destroy the natural juices of the body as do hot foods, but increase the body's magnetism; second, they retain the subtle life-force or vital principle in the food which is inevitably destroyed under the action of fire in cooking; third, such products

as fruits, nuts and cereals, which grow quite away from the ground and live their ethereal lives wholly amidst sunshine, wind and rain, acquire more solar energy or natural electricity than any other kind of food.

Indeed vegetable food might even be classified into three degrees of purity and livingness; that which grows in the earth, that which grows on the earth, and that which grows above the earth. Though this may be set down as a somewhat fanciful theory it is becoming more generally recognised that fruits, nuts and cereals, form an ideal diet for the majority of people, and the foregoing suggestion is therefore not so far-fetched as may appear to those who have never thought of their food save as exceedingly dead matter. Certainly the corpse of an animal, whether eaten raw or disguised with fire, cannot be well regarded as a store-house of vital force ready to radiate out the energy it has transmuted from sun and shower and breeze; rather does it emit an effluvium of death and corruption, the concentration of filth and cruelty.

With regard to cereals it seems probable that they would be most nourishing and beneficial if eaten raw, but few people possess either the teeth or the digestive system necessary for the task, both teeth and digestion having suffered in our haste to be civilised. So it is advisable in most cases to make use of a certain amount of cooking in eating grains by taking them in the form of bread and the many prepared cereal foods now obtainable. And now to our experiences.

In the first place we have three meals a day and eat nothing between them, nor do we eat when fatigued, but wait until actual exhaustion has passed away. There are no doubt cases in which two meals a day are better than three, but we find three meals, taken at good intervals and the earliest one made the lightest the most suitable arrangement. We allow at least five hours to elapse between meals, making the first at 8 a.m. the second at 1-15 p.m. and the third at 6-45 p.m. Here, as throughout this article, no dogmatic rule is laid down, the inference merely being that we find such an interval most conducive to hearty appetite for, and thorough enjoyment of, our food.

First Meal. Cereals, such as granose flakes, with a very little milk or cream. Wholemeal bread, with dairy or nut butter or marmalade. An apple or a banana.

Second Meal. Wholemeal bread, with dairy or nut butter. Mild cheddar cheese. Fresh vegetables uncooked, such as lettuce, celery, cucumber, tomatoes, or water-cress, (or, as a variant, steamed spinach or beetroot). Wholemeal biscuits. With this meal we very occasionally have a fresh-boiled egg.

Third Meal. Wholemeal bread, with dairy or nut butter. Nuts. Fresh fruit in season, such as oranges, apples, pears, bananas, etc., failing these, stewed or dried fruits, such as rhubarb, prunes, figs, dates, raisins, etc. (the stewed fruit is much improved if taken with one of the cereals, such as toasted wheat flakes).

In this bill of fare there are some points that call for comment. At first we used ordinary brown bread, but the bread we now use and prefer above all others, is made from stone-ground wholemeal, contains the whole of the wheat berry, and is absolutely free from yeast, chemicals, baking-powder, soda, salt, or any other

adulterant whatever. It is the purest and most nutritious bread possible, and owing to its freedom from yeast, it does not cause any fermentation when eaten with fresh fruit, an objection sometimes brought forward against combining fruit and bread. Of cereal foods there is a considerable choice, and monotony can be avoided by ringing the changes on granose flakes, force, grape-nuts, toasted wheat flakes, puffed rice, shredded wheat, ralston crisps, etc., while a very pleasant dish can be made by combining several of these together and balancing the sweetened with the unsweetened, moistening the whole with cream.

Nuts we invariably eat in their natural state, just as shelled, finding their alleged indigestibility to be a complete fiction when they are properly masticated, eaten early in the meal, and made a staple item in it instead of a mere adjunct to it; but if preferred they can be put through a nut-mil and the product eaten with bread and butter or with stewed fruit. Among the different varieties of nuts our inclination leans chiefly to walnuts and pine kernels, the latter of which we buy unroasted and roast for our own use just enough to take away the somewhat oily taste which a nut containing over 70 per cent. of fat naturally has. To those who will use them wisely and well, nuts are a prime source of heat and splendid food for the nerves.

We use no salt, spices, sauces, condiments, or seasonings with our food, believing that nature knows her business well enough to provide the due proportions of such things in her productions, that they are only deleterious if added extraneously, and that the readiness with which the palate can forego their use is a proof of their inutility. Certain it is that our food tastes incomparably sweeter without them and we find ourselves detecting and appreciating the most delicate flavours in the plainest fare, though to this result thorough mastication largely contributes. For we chew each mouthful of food thoroughly, an indispensable operation with such bread, biscuits, nuts and cereals as we use and a strong factor in the prevention of indigestion.

But here again digestion and assimilation are greatly aided by the fact that we drink nothing at meals,—a spoonful or two of milk to moisten the cereals being the only liquid used,—thinking that the digestive juices of the body do their work better when undiluted. Between meals we drink a glass or two of pure cold water; hot drinks we seldom touch, but when we do we find banana cocoa, weak china tea, or pale roasted coffee, the most palatable and harmless.

Nothing has been said as to the quantities eaten in the above diet, for we believe this is a matter which is best left to the discretion and the needs of each individual adopting it. A little patience and intelligence in experimenting with the proper quantities of the various foods to produce the best results will quickly enable anyone to regulate the quantity mechanically. But it may be noted that as a whole such a diet as ours is in the highest degree nourishing and pure, not to say concentrated and rich, so that large quantities are unadvisable for anyone; while persons of sedentary occupation must of course eat less than persons who make constant demands upon their physical powers. We never eat if we are not hungry and we try to leave off eating with the feeling that we could

still eat a little more without satiety. In cold weather it is natural to eat more freely of heat producing foods such as nuts, than in summer. It might also be said in passing that the combinations of foods used in the meals are those which we have proved to be most successful, so that it would not be wise to add, say, fruit to the second meal, because fruit and vegetables make a bad food combination.

Now it is indisputable that the amount of labour necessitated by a diet such as that described is exceedingly small, for apart from the trifling matter of occasionally stewing fruit, steaming vegetables, or boiling eggs, the only work involved consists in setting and clearing the table and in washing up the dishes used, which it may be remarked are never greasy or suggestive of a charnel-house. And even this domestic nuisance is greatly simplified, for with a household of two all the dishes used in three meals can be comfortably washed at one operation. In one week the time saved by this system over that usually spent in preparing and cooking food will astonish whosoever will take the trouble to count it up, and time so gained can be devoted to bodily exercise, reading, or some more necessary and nobler work than pot-stirring. Few will surely deny that the adoption of some such plan as that here sketched is calculated to make the home atmosphere sweeter both literally and metaphorically; as also to give household drudges, whether called mistresses or servants, a long delayed opportunity of living lives of such real beauty and utility as shall entitle them to the honour and regard of all.

The cost of this dietary will depend upon the quantities eaten, so I can only state that it costs us at a generous estimate, ten shillings per week for two people: a rate of expenditure that would probably be reduced in a larger household. To some people five shillings a head per week for food will not seem very economical, and it is certainly possible for a Vegetarian to live in this country on fourpence per day for food, though not without some cooking. But as already stated our purpose was not to see how cheaply we could live on a fleshless diet, but only to prove such a diet no more costly or troublesome than the conventional meat one. Moreover there is a striking economy in the total cost of this diet due to the fact that only a minute amount of coal or gas is required in its preparation, whereas ordinarily the expenditure on fuel for cooking is considerable; and further it is all *pure* food, so that were the cost the same it would still be better value for the money; and finally in the extraordinary age in which we live pure food does sometimes cost more money than adulterated food. A trial of the regimen given will convince any sensible person that there is nothing of monotony or asceticism about it, and that considering its nourishing and healthful properties and the advantages it confers upon the housewife, it is a truly economical one.

No doubt some people will think that the general similarity of each day's meals suggests monotony, but in practice we have found this very uniformity an excellent thing, as it provides the body with its great want, a consistent food basis on which to work, and this is difficult to obtain with a constant change of variously constituted dishes. In fact, it is possible to be insufficiently nourished by depending too much upon elaborate cookery and not enough upon a few simple

foods containing all the necessary body-building elements. Most animals are satisfied with and maintain health on the simplest unvarying kinds of food; the same observation holds good of many of the races of mankind, for it is only in the West that elaborate feeding has become common, so that it would seem as if the appetite which required to be tempted by a diversity of foods is neither natural nor healthy. At any rate, we have found all the variety necessary or desirable in the scheme outlined above.

The effect of such a diet upon our health has been beneficial in the extreme, and this not only as regards physical welfare, but also in respect of self-control and the living of a higher life generally. But it is only fair to add that these results have been greatly facilitated by the observance of such hygienic measures as sleeping with open windows; a few simple physical and deep-breathing exercises every morning; regular hours for sleeping and eating; frequent bathing; and systematic use of that unequalled but neglected exercise, walking in the open air.

In conclusion, I hope that none will stigmatize what has been written as mere faddism. If it be faddism to give some honest consideration to that which builds up the body for the better manifestation of the soul, to desire only pure and innocent food and take a little trouble to obtain it, to keep all the bodily functions working regularly and harmoniously, to prefer the spending of time in the cultivation of physical or mental vigour rather than in kitchen slavery, to stand clear of all complicity in the revolting trade of needlessly butchering innocent animals—if this be faddism we are well content to admit the soft impeachment, though we may sometimes wonder at whose door the real charge of faddism lies. Mathematical calculations as to the number of grains of this or that particular food to be eaten and all finalness regarding food generally, we set down as wearisome and profitless. But it would be foolish to fly to the opposite extreme and give never a thought to the body's means of subsistence; so this simple account of a scheme that has worked well with two normally constituted individuals may be helpful to some whose ignorance of or indifference to a few practical dietetic truths might bring into needless discredit a great and glorious Cause that makes for righteousness.

Bertram McCrie.

KEY THOUGHTS.

If people would apply the same care to keeping their minds clean from wrong thinking, as they do to keep their bodies from microbes, they would be immune to dangers, internal and external.

Man has the power of choosing the Heaven of gladness, light, joy, peace, harmony, wisdom and love; or he may if he will, choose the hell of darkness and despair. It all depends in which direction he trains his life.

Impatience is one of the great barriers against spiritual growth. The gauge of spiritual unfoldment is the measure of patience we have with the crude and undeveloped in ourselves and our neighbours. Kindness and patience heal and transform.

Lucy A. Mallory.

"The Flowing Tide."

Part of an Address given by Alderman Carter (Sheriff of Poole), at Bournemouth on May 11th, 1907.

There have been, since the time of that noble-minded vegetarian Pythagoras, a great many swings of the pendulum, and the position we now occupy does not at first sight appear to be much more hopeful than that which he and his comrades occupied in that distant day. Exactly the same foolish arguments are advanced by flesh-eaters of the twentieth century, and they can be refuted in no more able manner to-day than they were by the flower of Greek philosophers.



One thousand seven hundred years ago noble-hearted Porphyrius cried shame on the amateur butchers of the hunting field, showing how much more humane the animals themselves were than the creatures who believed themselves to be the highest beings in creation. And to-day we still have a vast majority whose only reason for eating flesh-meat is a callous indifference to the cruelty involved, as well as a failure to see that there is something much more noble and beautiful in a bloodless dietary.

Considering the space of time which separates us from those high minded men, we do not seem to have gone very far along the road, and yet there surely is not a vegetarian who is not congratulating himself on the modern trend of public opinion on the subject of humanitarianism.

Food Reform is at present being advanced along so many different lines, that it seems bound to maintain the steady forward movement that is to-day so much in evidence. Never, at least for centuries, was the country so much moved with humanitarian ideals, and we all know what a hold a bloodless diet has upon the humanitarian, who, in very honesty to his best feelings, dare not refuse his attention.

And we have heard from many sides how medical men are altering their opinion in regard to the food reform treatment of disease.

For those who believe that as far as healthy animalism is concerned, the chief glory of a man is in his strength, there is abundant proof furnished by the feats of vegetarian athletes, that in adopting a fleshless diet they have no cause to fear diminished vigour. Besides these many claims, there is a more subtle influence to be counted to the credit of the Cause. No one who has studied human nature can deny that our minds are in great part made up of the stuff we eat; that as we emulate the carnivorous propensities of the beast of prey, so will our characters in direct proportion approximate more to that fierce ideal.

One thousand five hundred years ago, it was declared that if meat-eating were abolished, then would most wars be abolished, and the same dictum holds good to-day. To the man to whom the spilling of all blood is abhorrent, and who by his innocent diet gradually builds up a mind that is incapable of all wish to kill,

the possibility of being himself involved in warfare is unthinkable, and the appearance of dead carcasses on his table can hardly fail to disgust.

The only reason that the world is so slow in coming over to our side is surely that these many and other arguments in favour of the Movement have never really come home with sufficient force. But the tide shows signs of having turned, and instead of having to battle with a strong head wind, we are more and more finding wind, tide and wave all in our favour. Day by day we hear of notable men and women amongst us, legislators, literary men, society leaders of one sort and another, who are gradually banishing the flesh-pots from their kitchen and spreading their influence in the right direction.

I would like to suggest that we should in the future, as in the past, encourage men and women simply to live up to the highest and noblest that is in them. As vegetarians, we have laid hold of something that will stand the fiercest blaze of criticism, and come out of the firing without flaw.

We have something that has been pronounced 'good' by many great men of all the ages. We have something that we believe sacred enough to live for and precious enough to die for—something that will stand firm on its own merits without being unnecessarily bolstered up to suit the fancy of folk who might be persuaded to follow a fashionable whim.

A Reform which releases thousands of innocent beings yearly from torture and death; a Reform which releases men and women from trades that degrade and animalise; a Reform which must tend to raise ideals the world over; a Reform which must bring towns back to the healthier country, and make folk happier, healthier and wealthier; should be above the vacillating vagaries of fashion and apart from all epicurean arguments. Such a Reform should, in the simplest, most unadorned language be laid before the world."

HAPPINESS.

It's merely a habit.

Some people have it by nature.

The rest of us have to cultivate it.

It's hard work, but it can be done.

It means forgetting injuries and hurts and neglects.

It means refusing to permit your mind to dwell on anything that causes worry and sorrow.

It means resolutely swinging your thoughts to brighter things.

It means to put aside the past and live in to-day, with no fret about to-morrow.

It means to believe in ultimate good, and trust all things to work toward this end.

It means forgetting yourself and making others happy.

It's just a habit! It can be cultivated, and there's no other habit so well worth while.

The Optimist.

The Medical Profession & Food-Reform.

Dr. Walter R. Hadwen, M.D., L.R.C.P., M.R.C.S., writes as follows in the Food Reformer's Year Book on the present attitude of the average medical man towards the Diet Reform Movement. It is an encouraging fact however, that an ever increasing number of progressive and talented Doctors are now advocating and practising the fruitarian system of diet:—

"The Medical Profession as a whole are not favourable to Food Reform, but continue in the rut which their grandparents and great-grandparents trod before them. The causes for this are not far to seek.

In the first place, with few exceptions, they have never studied the question, and in this, as in most other points, medical men are slaves to fashion and orthodoxy. Any medical man who departs from the beaten track upon any question is for a very considerable time looked upon by his brethren with suspicion, and is treated in the same way that "faddists" and "cranks" ever have been treated. And this is not encouraging.

In the second place, the study of Diet forms no part of the curriculum of a medical student; amid all the new pathological, physiological and bacteriological theories of disease which crowd the field of a student's vision, no space can be found for the simple, practical, everyday study of the best dietary methods for maintaining the body in health. When in his third year he enters the hospital wards, the student finds a circumscribed diet table worked upon rigid cast-iron rules, where carefully considered food-values are never dreamed of, and to which even the attention of the student is scarcely ever drawn.

Thirdly, when the qualified doctor gets into active practice, he is far too busy in his efforts to gain a livelihood in an overcrowded profession to bother himself with an unpopular study, which from a financial point of view would probably not be profitable to him.

Should he, however, attempt its study, he finds ready concocted theories in Dietary Text Books formulated by recognised authorities which present an imposing array of statistics built up upon chemical laboratory experiments or deduced from feeding trials upon human beings under abnormal conditions. The medical enquirer is left precisely where he was before. The methods are erroneous and the deductions consequently misleading.

But there is a fifth and a sixth reason why the medical profession ignore this subject. His patients like fish, flesh and fowl and he also likes them himself. Not having studied the subject sufficiently to advise as to suitable substitutes, and having no inclination to pry too particularly into a system which would in his opinion, rob him of his choicest pleasures, he naturally yields to the dietary prescriptions which his patients suggest for themselves.

Lastly, to advise mutton chops, beef steaks, beef tea, fowl, or particular kinds of fish, saves a lot of trouble. Changes can be rung on red meat and white meat, plaice and turbot, chicken and pheasant in a very learned way, and involves no abstruse knowledge of either food-stuff or cooking. But just as all the leading doctors at the present time are tumbling over one another in order to convince the world they believe in tetotalism now that it has become fashionable, so probably in a few years they will do the same thing, when the Food Reform Movement has become equally popular."

The Cost of a Skin.

Furs are luxuries, and it cannot be said in apology for the wrongs done in obtaining them that they are essential to human life. They are no more essential to human welfare than tooth-picks or diamonds.



Doing without them may cause inconvenience sometimes, but it cannot cause anything worse. And inconvenience, especially if it is largely imaginary, is a form of distress not extreme enough to cause any civilized being to commit crimes in order to avoid it.

There are a great many inconveniences in this inconvenient world. It is inconvenient to do without our neighbour's purse sometimes, and our neighbour's wife and wits; much more inconvenient than being deprived of the death-harvest of the birds and quadrupeds. But the most of us are able to stand these greater inconveniences either because we are educated to do so or because we don't like to get mixed up with the club of public opinion and law.

The time will come in the evolution of human sympathy and understanding when the same kindly club will hang over the birds and quadrupeds as hangs over our neighbour now. Then we shall refrain from burglarizing them no doubt with the same joy and eagerness as that with which we keep our hands off our neighbour now. In the present raw state of human nature, the only limit most men place to their sins is that indicated by where punishment begins.

Skins and deceased birds are not half so beautiful anyway as flowers, or ribbons, or velvets, or mohair. They are popular because they are barbaric. They appeal to the vulgarian. Our ideas of art, like our impulses, and like human psychology generally, are still largely in the savage stage of evolution. No one but a vulgarian would attempt to adorn herself by putting the dead bodies of birds on her head or muffling her shoulders in grinning weasels and dangling mink-tails.

Indeed, to one who sees things as they are, in the full light of adult understanding, a woman rigged out in such cemeterial appurtenances is repulsive. She is a concourse of unnecessary funerals. She is about as fascinating, about as choice and ingenious in her decorations, as she would be embellished in a necklace of human scalps. She should excite pity and contempt. She is a pathetic example of a being trying to add to her charms by high crimes and misdemeanours and succeeding only in advertising her indifference to feeling.

Of all the accessories gathered from every quarter of the earth to garnish human vanity, furs are the most expensive; for in no way does man show such complete indifference to the feelings of his victims as he does in the fur trade.

Fur-bearing animals, many of them, are intelligent enough to require the exercise by man of his highest cunning and perfidy to effect their capture. Yet, in

addition to death, they are compelled to undergo sufferings so inhuman as to be utterly unjustified, even though the proceeds of these sacrifices were masses of living gold, instead of a skin.

I read the other day of an otter that was pursued by a band of men and boys for four hours, when she gave birth to two little ones, and the account stated that she was pursued for two hours after that before she was finally killed.

The Torture Trap.

The most of the skins used for furs are obtained by catching their owners in traps, and death in such cases comes usually at the close of hours or even of days of the most intense suffering and terror.

The principal device used by professional trappers is the steel trap, the most villainous instrument of arrest that was ever invented by the human mind. It is not an uncommon thing for the savage jaws of this monstrous instrument to bite off the leg of their would-be captive at a single stroke,

If the leg is not completely amputated by the snap of the terrible steel, it is likely to be so deeply cut as to encourage the animal to gnaw or twist it off. This latter is the common mode of escape of many animals. Trappers say that on an average one animal out of every five caught has only three legs. A trapper told me recently that he caught a muskrat the past winter that had only one leg. The poor remnant was caught by the tail.

In order to guard against the escape of the captive by the amputation of its own limb, trappers are advised by their guide-books to use traps with small "pans," so that the limb of the captive, coming directly in the centre of the trap, will be clutched close up to the body. No amount of self-mastication then can free the unfortunate. It is doomed. It may gnaw its fettered foot, and, in the frenzy of its agony, break its teeth on the unyielding steel, but it can never get away.

The "spring-pole" is another device used by trappers to prevent the escape of their prey by self-mutilation, and at the same time insure it from destruction by other passing animals. This consists of a flexible pole set in the ground near the trap. The upper end of the pole is bent down and fastened in such a way as to be liberated by any slight wrench. The chain of the trap is fastened to the pole. And when the creature is caught, its struggles to escape, which, we are told, "are often so violent as to break a stout trap or chain," release the pole, and the trap and prisoner are jerked into the air and held there.

Here the unhappy captive must hang until it starves to death, or freezes, or perishes from thirst or pain, or until the particular "paragon" who carries on this accursed business comes along and confers on it the favour of knocking out its brains.

The poor creature may have to hang in this distressing condition for a day or two or even a week, suffering agonies no pen can describe, including the pains of inflammation rendered many times more excruciating by the thousand fruitless struggles of the distracted sufferer to escape.

The "sliding-pole" is an arrangement for causing captives to drown themselves, and the "dead-fall" is a baited log so adjusted as to fall and crush the life out of any being unwary enough to approach it for the proffered food.

I cannot express myself when I get to thinking about these things—these terrible crimes that man is inflicting year after year on millions of his poor, helpless brothers. I become indignant and desperate. I am ashamed of the race of beings to which I belong. It is so cruel and bigoted, so hypocritical, so soul-less and insane. I'd rather be an insect—a bee or a butterfly—and float in dim dreams among the wild flowers of summer than be a man and feel the wrongs and sufferings of this wretched world.

Suppose we human beings were hunted with traps by a race of giants a hundred feet high, very ingenious, and absolutely without conscience so far as their treatment of us was concerned.

Suppose that in spite of all our vigilance we were continually falling into these traps, which were hidden all about us, and compelled in order to escape to eat off our own arms or legs.

Suppose that even then one out of every five of us was so ill-starred as to be caught a second time, and ended up after hours or days of unspeakable agony by having his head mashed into a jelly by a big club.

Suppose we were absolutely helpless in the matter, and that our victimizers had no higher purpose in inflicting these fiendish outrages than to get a scalp or a jawbone to dangle about their demoniacal necks.

Suppose, finally, in order to complete the analogy, that these people imagined themselves to be highly civilized and enlightened. What sort of an opinion do you think we would have in the course of ages as to the real character of these people and of their fitness to be the models and superintendents of a planet?

Prof. J. Howard Moore.

The Little Things of Life.

A good-bye kiss is a little thing,

With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare

After the toil of the day,
And it smoothes the furrows plowed by care,
The lines on the forehead you once called fair,
In the years that have blown away.

'Tis a little thing to say, "You are kind,

I love you, dear," each night;
But it sends a thrill through your heart, I find,
For love is tender, love is blind,
As we climb life's rugged height.

We starve each other for love's caress,

We take, but we do not give;
It seems so easy some soul to bless
But we dole the love grudgingly less and less,
Till 'tis bitter and hard to live.

Margaret E. Sangster.

A Simple-Life Colony.

One of our comrades in Italy sends the following account of a visit to the Simple-Life Colony on the shores of Lake Maggiore.—(Ed. H.G.A.)

Ascona is a very primitive town upon the Lago Maggiore, close upon Locarno. Having been interested in some of the systematic efforts of man to regain a robust state of health, in Austria, England and elsewhere, and hearing that a colony of people with the same views were living at Ascona, we proceeded there on a pilgrimage to try and ascertain what was real and what was exaggerated in that which we had heard about them.

We procured a guide who was willing to talk of the Colonists as we went, and who gave us vivid descriptions of his own impressions. And after half an hour's walk up a rough and steep ascent, up which no carriage or cart could apparently go, our guide, pointing to a little swinging gate, told us that the entrance was there.

In a clean, white wooden chalet by the side of the gate on the stairs we saw a young girl, apparently about 16 or 17, cleaning something on a plate. She was dressed with a long striped gown, reaching nearly to her feet, her arms bare, her complexion very fair and rosy, her arms and feet well coloured by the sun. She saluted us very composedly and kindly told us to pass in and indicated the path.

A few steps further brought two individuals to view, digging; one had knee smallclothes on, and only that; the other had a pair of smallclothes, shirt, and straw hat. We learned that he had only arrived the day before, and being unwell and delicate he had been recommended to conform to the habits by degrees. The other was a splendidly formed man, his skin well burnt, and his muscles worked like a living engine.

We passed on, going up to the higher part of the hill, and then appeared a full specimen, evidently well seasoned, his hair long and hanging over his shoulders, his face almost blackened by the sun. He had a white shirt and white short pants, and went up the hill like a deer and disappeared.

Following on we came to the top and there found a well-built, wooden house, and another one in construction. No one apparently taking notice of us, we stepped into the house, where we saw a young lady dressed as we had seen the previous one below. She welcomed us very courteously, and was explaining that the building in construction was the Sanatorium, when there suddenly appeared a member who reminded one of the Druids in Norma.

Light, fair hair and plenty of it, bound round with a ribbon, his costume was completed by a pair of linen knickers and a pair of sandals. With great composure he answered our questions.

The colonists are rigid fruitarians, excluding even eggs and milk. Fruits and nuts of all kinds are eaten greatly. The vegetables are almost all eaten in a raw state—corn, maize, beans, peas. No spice or salt is used artificially, as it is held that each grain or cereal or vegetable contains its due quantity.

No coffee, no tea, and in fact no drink in a liquid form is permitted. It is held that all food contains

its due amount of liquid and that we owe the desire to drink simply from habit wrongly directed and from eating salt or from the use of spirits or wine or beer.

No illness shows itself spontaneously, while many come or go to them with the hope and good prospect of recovering their lost health.

They have a Director, simply because he has put in most capital, but they are working to repay him his capital when he will have no more influence than the others. They meet and consult together to arrange the affairs of the colony.

The colonists have no form of religion as part of the community. They have no politics. They obey the law. They can devote themselves to any culture, mentally and bodily. Our informant said that in continuing this kind of life their mental power would increase to such a vigorous state that no conception of it could be formed by outsiders. Probably academical manner of treatment and examinations and other means of education would not be favoured by them.

At present they cultivate music and singing, and they hold conferences and discussions. For the moment they have to prepare their house; they work and recommend all to work; they do not quarrel over different religious views; they do not discuss the merits of nationalities; they set themselves to cultivate perfect physical and mental health and are persuaded that each acts powerfully upon the other.

There are three or four groups of the "People of Nature" about in the little town itself, and also in the country in the immediate vicinity. They perhaps slightly differ in some small respect, such as having servants or "helps" and being more covered, probably in deference to their neighbours' prejudices. One of these "helps" whom we found in the high road in the evening had legs so uncompromisingly black by exposure to the sun, air and water, that they would have made a thorough pure-blooded negro envious.

A couple also were walking along the road taking the evening air like ourselves, a husband and wife probably. They were in close conversation and seemed highly cultivated. Their dress covered the body well, but their arms and legs from the knees were bare.

They hold that the cultivation of purity of mind removes the prejudices which have come over civilised man little by little, for they think he regards as immodest and immoral that which may well be pure and refined.

Anyone can see, on reflection, that there is great inconsistency in ordinary life. A visit to the seaside among the bathers will show that many who would be shocked to see a person with bare legs and uncovered shoulders in a city, will look upon a far greater display of nudity at the seaside with great complacency and also with a fixed intention of imitating the example.

When the world has been unkind, when life's troubles cloud your mind,

Don't sit down and frown and sigh and moan and mope!

Take a walk along the square, fill your lungs with God's fresh air—

Then go whistling back to work, and smile and hope.

Cleveland Leader.

Announcements.

This Journal is regularly supplied (gratuitously) to upwards of **One Thousand** Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

A bound volume will be presented for Reading Rooms that are largely frequented, if it can be kept upon the Reading Room table.

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease, and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelize their neighbourhoods will communicate with the Secretary.

The cost of maintaining the missionary work of The Order in all parts of the world, is met by the voluntary contributions of Members and sympathetic friends.

Bound volumes for 1904-5 are all sold. Volumes for 1898, 1899, and 1903, can still be obtained, Price 3/6, post free.

The Volumes for 1906-7 (the copies for the two years bound together) are now being booked in advance. Price 4/6, post free.

Members' Badges can be supplied upon application to the Secretary—but only to Members of The Order.

New Publications Received.

"**Concentration the Road to Success.**" By Henry H. Brown (Balance Publishing Co., 1744, California St., Denver Co., U.S.A. Price 50 cents, paper; 1 \$, cloth.)

A most helpful and philosophical work, showing how Concentration is the secret of strength in politics and all human affairs.

"**Breaths of the Great Love Song and Hymns of Healing.**" By James Macbeth. (Price 2/6.)

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"**Freedom Talks.**" By Julia Seton Sears, M.D. (Sears Investment Co., Boston, U.S.A. Price 1 \$.)

"**The Animals' Plea for Sunday Rest.**" Being letters from animals to their humane friends, by Hallie Killick (Mrs. Eustace Miles) (Celtic Press, 38, Chancery Lane, London. Price 1/- net.)

These quaint letters contain many pathetic, suggestive, and beautiful thoughts concerning the wider kinship which is so inadequately recognized. The illustrations correspond and are very original and forcible.

"**The Ethics of Diet.**" By Howard Williams, M.A. (R. J. James, 3, London House Yd., E.C. Price 1/-)

This popular edition of a most instructive work on the evolution of the Food Reform Ideal was much needed and will do much good. Every worker for the Cause ought to get a copy.

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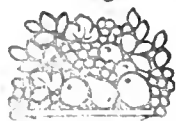
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No. 1. The Original Protose, the standard Nut Meat	$\left. \begin{array}{l} 1\frac{1}{2} \text{ lb. tin, } 1/4 \\ 1 \text{ lb. } 1/- \\ \frac{1}{2} \text{ lb. } 8d. \end{array} \right\}$
" 2. Pine-Nut Protose	
" 3. Hazel-Nut Protose	
" 4. Nuttose	
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NUT BUTTER.

Made from cooked nuts and containing nut proteins. For enriching Soups, Stews, Gravies, &c.

½ lb. tin, 7d.; 1 lb. 1/-

MALTED NUTS.

In fine powder form. A food that is all food. Much superior to meat extracts. Can be used in many ways.

Sustaining, delicious, digestible.

Per tin, 1/-

BROMOSE.

A combination of predigested nuts and malted cereals. Makes good blood quickly. Far superior to cod-liver oil for consumption and wasting diseases. Good for Athletes, Travellers, and all who require good food in small compass. The best thing for vegetarians away from home.

Thirty Tablets in box, 1/6

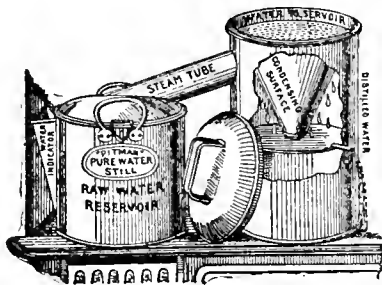
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The majority of people now-a-days not only recognise the importance of **Pure Food** but of **Pure Water** also. It may be a question, in view of the fact that 90% of the human body is composed of water, whether the latter consideration is not of paramount importance.

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Most of the great epidemics of history have primarily been caused by the use of impure water, and many diseases and epidemics, including typhoid, are still brought about through the same source.

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On the other hand, there are but very few diseases that will not yield by the application of Abstinence and the judicious use of **Pure Foods** and **Pure Water**. The only absolutely perfect method of procuring pure water is by distillation; boiling may take away the life but it does not remove the impurities.

PAST DIFFICULTIES REMOVED.

The difficulties have been chiefly two:—the high price of a Still and the trouble of producing distilled water in sufficient quantities. With the introduction of "**PITMAN**" **New Century PURE WATER STILL**, both these difficulties will be found to have been overcome.

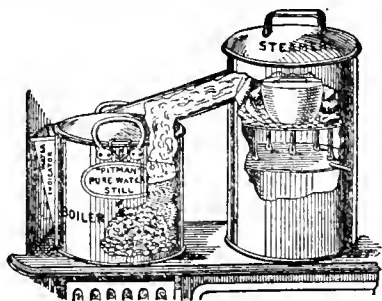
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Weight complete 7 lbs. Capacity of Reservoir, 6 quarts.

13/6 Price, Boxed complete, **13/6**
Carriage Paid,

To any Station in the British Islands.

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Showing Water-Reservoir removed and replaced with extra lid. The food can be boiled in the former and steamed in the top portion of the latter, thus a whole dinner can be cooked without attention. For this purpose a grid with legs is required to place at bottom of condensing chamber. These can be supplied at 1/6 each. If the foods in condensing chamber are all steamed in a "**PITMAN**" **Pudding Steamer**, the water which condenses will not be contaminated, and thus the two operations of steam-cooking and distilling can be carried out at one and the same time.

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